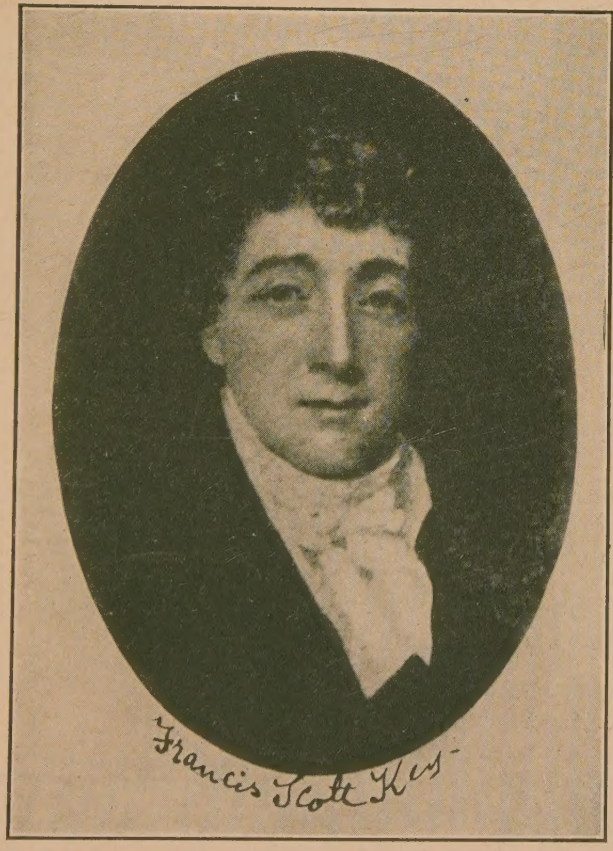
Vol. XXVII SEPTEMBER, 1914 No. 9

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America



THE AUTHOR
WHO IMMORTALIZED "THE STAR-SPANGLED BANNER"

ELEVENTH CONVENTION OF THE LUTHER LEAGUE OF AMERICA AT BALTIMORE, SEPTEMBER 23, 24, 25, 1914.

THE BADGE OF ROYALTY

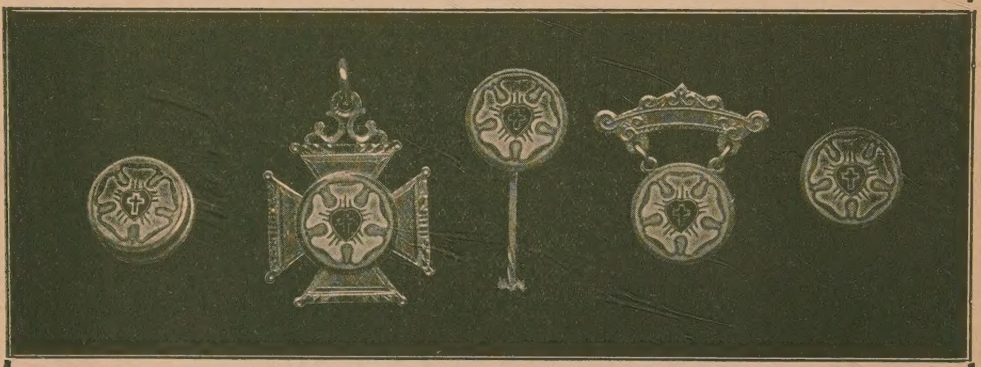
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



Button. **Watch Charm.** **Stick Pin.** **Pin with Hanger.** **Pin Clasp.**

THE ABOVE ARE EXACT SIZES AND STYLES OF BADGES

It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

Watch Charm, with Emblem on both sides, Solid Gold, $5.00; Rolled Gold, $2.50.

Discounts: 1 dozen lots, 10 per cent.; 2 dozen lots, 15 per cent. 50 or more, 25 per cent.

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2. Martin Luther, his family and Melanchthon
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4. Mona Lisa
5. The Infant Samuel
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3 Finely executed pictures, size 10x13 inches, as follows:

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Luther League Of America

"Of the Church, By the Church, For the Church"

Official Call for the Eleventh National Convention

Baltimore, Md., September 22, 23 and 24, 1914

The National Executive Committee have accepted the kind invitation of the District Luther League of Baltimore and vicinity to hold the Eleventh Convention of The Luther League of America in Baltimore, Md. After conferring with the local committee, the Executive Committee has designated September 22, 23 and 24, 1914, as the time for holding the Convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. Credentials should be signed by the President and Secretary of each organization.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Mr. Paul B. Mattice, Statistical Secretary, Middleburg, N. Y. All credentials should be filled out in duplicate, one part being sent to Mr. Paul B. Mattice, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Baltimore. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America. Credentials should be sent Mr. Mattice not later than September 1st.

GENERAL INFORMATION.

The arrangement of the program is in charge of sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Subscriptions should be made now, and secure the pro-Convention number of THE REVIEW, and also the official Convention Report.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

E. F. EILERT,
Chairman.

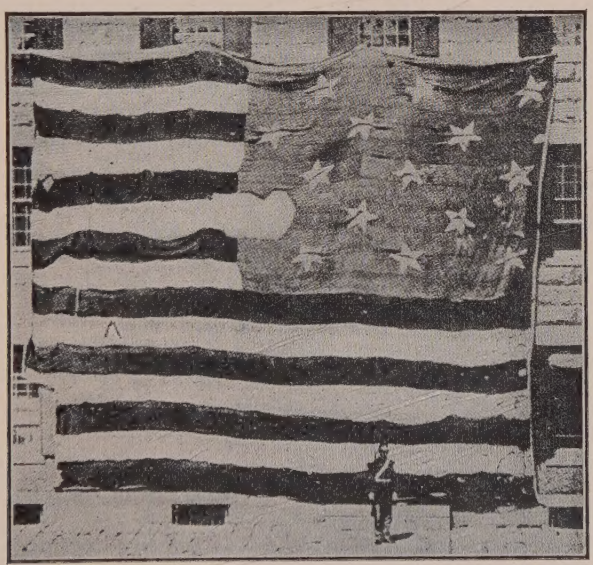
WM. C. STOEVER,
President of the Luther League of America.

Of the Church - By the Church - For the Church

Luther League Review

The National Song

OUT of the smoke and roar of battle a century ago came a song which now brings every good American to his feet and to "attention" whenever it is sung or played. Francis Scott Key was a native of Maryland. He was the son of a revolutionary officer and lived at Georgetown, District of Columbia, in 1814. He was an attorney-at-law, well known in the capital of the young republic and throughout the neighboring State.



THE ORIGINAL STAR-SPANGLED BANNER

When the British fleet in Chesapeake Bay landed troops during the month of August, under General Ross and Admiral Cockburn, for the purpose of capturing Washington, Key was among the volunteers who hurried to meet the invader.

As aide-de-camp to one of the American generals he saw the untrained militia break and run at Bladensburg before the advance of the British regulars. He saw the incompetent and helpless government take to its heels, and from his home in Georgetown he could have read a newspaper, a few nights later by the light of the burning capitol and other public buildings of Washington.

The feelings of humiliation and indignation which stirred the soul of this patriotic young man may easily be imagined.

The whole country seemed to be at the mercy of the enemy, who boasted that Baltimore would soon meet the same fate.

The writing of the immortal hymn, like many other great deeds, was an inspiration under remarkable circumstances. Mr. Key was commissioned to visit the cartel-ship "Minden" of the British fleet to obtain the release

of several prisoners, among them Dr. Beanes, of Upper Marlboro, Md., who had been arrested and taken prisoner to the fleet for his sympathies with the American cause. Key interceded. He was successful in obtaining the release of the prisoners. When about to take leave, they were informed that they would be detained until the attack on Baltimore was over. They were transferred to the frigate "Surprise," taken up to the Patapsco and sent on board their own vessel, but kept under guard to prevent them from landing and giving any information in regard to the British fleet. There they remained during the night of September 13. When the battle between the ships and the fort was at its height, the anxiety of the prisoners was intense. They strained their eyes for glimpses of the starry banner at the fort, which occasionally appeared through the flashes of fire from the bursting shells and the batteries of the fort. It was then that Key, who was a man of great emotional temperament, conceived the song which has made him immortal.

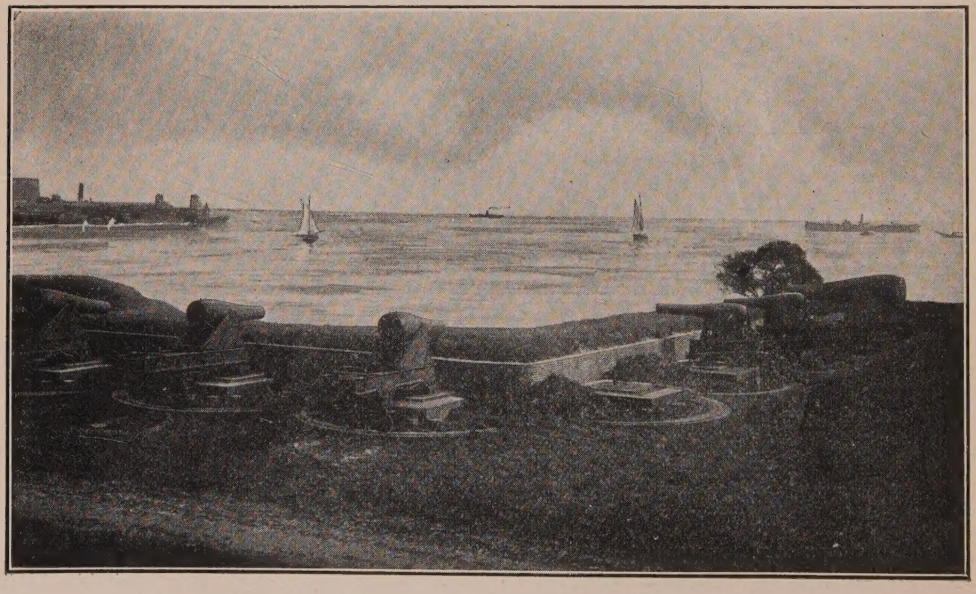
The long hours seemed unbearable. At seven o'clock the suspense was relaxed. The large ships loomed indistinct and silent in the mist. To the west lay the silent fort, the white vapor heavy upon it. With eager eyes Key watched the distant shore till in a rift over the fort he dimly discerned the flag still proudly defiant.

In that supreme moment was written the "Star Spangled Banner."

As the day advanced, they discovered from the movements of the boats between the shore and the fleet that the troops had been roughly handled. Many wounded men were carried to the ships. At length Key was informed that the attack on Baltimore had failed, the British army was re-embarking. He and Mr. Skinner and Dr. Beanes were permitted to leave and go where they pleased as soon as the troops were on board and the fleet ready to sail.

The lines of the song were composed on the deck of the vessel and written down hastily upon the back of a letter which Mr. Key happened to have in his pocket. He finished it in the boat on his way to the shore and wrote it out as it now stands, at the hotel on the night he reached Baltimore, and immediately after he arrived.

Influences at home and abroad have for years sought insidiously to eliminate the third verse, or failing in this, to at least change a few of the words and thus rob the song of its historic value and patriotic spirit. These changes are various and ingenious, but the most notorious is to change *that band* to the *foe* in middle of first line, *that* to *'mid* at beginning of second line and *should* to *they'd* in middle of third line. Key wrote this third verse to positively identify this band with those who but a short time before had looted and burned our capitol and who were now ingloriously defeated in an attempt to do



HISTORIC FORT McHENRY, LOOKING SEAWARD

MONUMENT ERECTED IN MEMORY OF
FRANCIS SCOTT KEY
AT EUTAW PLACE AND LANVALE STREET

the same in Baltimore. This crusade has been carried to the extent of making copies of spurious verses and deluding our people into accepting them as the true words of Key's hymn. All Americans should resist this and see to it that the words of Key only are used and sung, even to rewriting them where now wrongly printed.

It is not true, as is often claimed, that "The Star Spangled Banner" is a difficult song to sing. Up to the close of our Civil War no difficulty was found in singing it. Since then the practice has been to sing it to a brass band accompaniment and consequent failure. The Star Spangled Banner Association of America hope soon to be able to furnish the old-time singing music and make it again the popular patriotic song it should be.

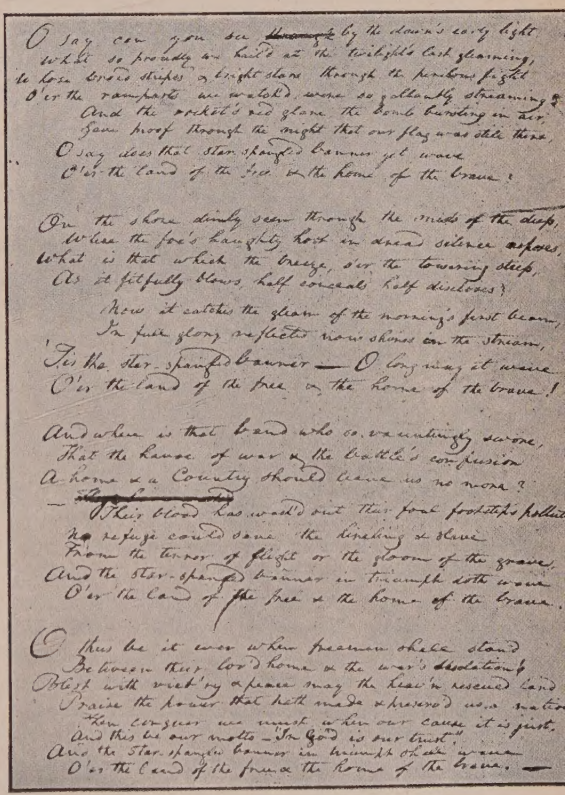
The following is the correct version of Key's immortal song:

Oh, say can you see by the dawn's early light,
What so proudly we hail'd at the twilight's last gleaming,
Whose broad stripes and bright stars through the perilous fight,
O'er the ramparts we watched were so gallantly streaming?
And the rocket's red glare, and bomb bursting in air,
Gave proof through the night that our flag was still there!
Oh, say, does that star-spangled banner yet wave
O'er the land of the free and the home of the brave?

On the shore dimly seen through the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected, now shines in the stream;
'Tis the star-spangled banner. Oh! long may it wave
O'er the land of the free and the home of the brave.

And where is that band who so vauntingly swore,
That the havoc of war and the battle's confusion,
A home and a country should leave us no more?
Their blood has washed out their foul footsteps' pollution;
No refuge could save the hireling and slave
From the terror of flight, or the gloom of the grave,
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

Oh! thus be it ever, when freemen shall stand,
Between their loved homes and the war's desolation;
Blest with victory and peace, may the Heaven-rescued land
Praise the power that hath made and preserved us a nation.
Then conquer we must, when our cause it is just,
And this be our motto, "In God is our trust."
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.



WORDS OF THE NATIONAL ANTHEM
AS WRITTEN ON THE BACK OF A LETTER BY
FRANCIS SCOTT KEY

Luther League of Indiana

Seventeenth Convention at Logansport, June 30 to July 2

BY REV. L. W. SIFFERD.

THE annual convention of the State Luther League of Indiana was held in St. Luke's Church, Logansport, June 30 to July 2. A well defined spirit of enthusiasm and intelligent service for the Church was manifest in the delegates present.

The executive committee was increased. An annual apportionment of twenty-five cents was adopted. The extension committee was granted an appropriation for aggressive work. The press committee was directed to use its efforts toward placing the LUTHER LEAGUE REVIEW in more homes.

The following officers were elected: President, Rev. E. D. S. Boyer; secretary, Miss Elizabeth Duhme; treasurer, W. F. Rentz; chairman of the extension committee, Rev. E. B. Gardner, Butler; chairman of the press committee, Rev. L. W. Sifferd, Indianapolis. The following delegates were elected to the convention of the Luther League of America in September: Rev. E. D. S. Boyer, Rev. L. W. Sifferd, O. C. C. Fetta, Esq.; H. E. Witwer, Rev. A. E. Gringel, Rev. A. E. Renn, Rev. J. B. Gardner, W. F. Rentz, Rev. J. M. Weber, Miss Mabel Mayne.

Rev. E. D. S. Boyer, Lafayette, spoke on "Luther League Principles and How to Uphold Them." He laid strong emphasis on the principles of the Luther League and urged the young people to go forward in the unfinished work of the Church.

"Preparation for Service" was the subject of an excellent paper presented by Miss Anna Hansen. She said, in part: "Preparation is necessary for every field of service. Preparation for religious service must first be undertaken in the home. The Church should supplement the work of the home. Preparation includes instruction and experience. The word 'practical' is a password in the educational world. The teaching of children is along practical lines. The child no longer works the alphabet on a sample in cross-stitch; he learns by working the initials of the mother or an aunt on a guest towel which serves as a Christmas or birthday gift. We should regard our League as a school of preparation for service.

Rev. L. M. Weber made a strong plea for the spirit-filled Luther Leaguer.

Rev. Geo. H. Schnur, topics editor, was present and addressed the convention.

A most interesting and helpful feature of the convention was the illustrated address, "Lutheran Social Service," given by Rev. Wm. Eckert, field secretary of the General Council Seminary, of Chicago. "The Devotional Meeting" was discussed by E. C. Timmerman, who said: "The devotional meeting is by far the most important assembly of the League." The characteristics mentioned were attendance, leaders, brevity, and singing. Emphasis was laid upon Bible reading and study by the young people. "The Business Meeting" was presented in an excellent paper by Miss Edith Boyle. She said the most important work of the League was to stimulate young people to greater activity in their respective churches. The paper outlined the plan for a successful business meeting. Miss May Meyer discussed "The Social League." She said, in part: "It is just as natural for young people to seek social pleasure as it is for birds to seek the flying flocks." The paper set forth a strong presentation of the need of the social in our young people. The social development should not be neglected; it is essential when linked with the religious. Much good may be done by means of wholesome amusements and mutual comradeship.

Other matters of interest to the young people's work was discussed impromptu.

The closing address of the convention was given by Rev. Arthur Gringle, of Batesville, Ind. His subject was "The Greatest Question of the Twentieth Century." The convention came to a close with all feeling it had been a very profitable meeting.

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You never hear Paul talking about what a hard time he had in his Master's service. He was constrained by love to Christ and by the love of Christ to him. He counted it a joy to labor, and even to suffer, for his blessed Master.—D. L. Moody.

—

The Christian is always free to do what he will with his own; but what the Christian who realizes the constant presence of Christ wills to do with his own, is neither more nor less than what he believes Christ would like to have done with it.—Courtney H. Fenn.

Luther League of Illinois

Twentieth Anniversary Convention at Rock Island, August 13 to 15

BY MISS H. L. MILLER.

THE twentieth anniversary convention of the Luther League of Illinois opened in the Chapel of Augustana College, Rock Island, August 13, 1914.

The theme of the convention was "The Inner and Outer Light." The convention opened with the Rev. Samuel Miller, of Moline, conducting the evangelical services. Rev. Luther M. Kuhns addressed the convention on "The Inner Light." He dwelt upon the value of ideals and visions which come from the life within the individuals and determined the progress and success of any undertaking. Miss Minnie Johnson sang a solo after the convention address of Rev. Kuhns.

Mr. August N. Brissman, president of the Tri-City Leagues, welcomed the delegates and visitors. Mr. Alex. J. Nelson, president of the State League, responded. After a violin solo by Hjelmar Fryxell, Mr. J. B. Oakleaf, first president of the Luther League of Illinois, spoke to the convention. He sketched the history of the League and the excellent work accomplished during the twenty years past. He urged greater devotion on the part of the Leaguers in behalf of the organization.

The first session closed by singing "The Lord My Shepherd Is," followed by prayer and benediction.

The second session was opened Friday morning by singing "A Mighty Fortress Is Our God."

The devotional service was conducted by Rev. I. Nothstein, of Rock Island. Rev. A. O. Mortvedt, of Newark, preached the convention sermon, using as his text: "Let your light so shine that others may see your good work and glorify your Father in heaven."

SOME OF THE DELEGATES AT THE ILLINOIS CONVENTION.

After the sermon Mr. H. Peterson sang a solo, and an offering was taken.

The report of the treasurer, Henry Hansen, was read by the president, and referred to the auditing committee. Summary of treasurer's report: Receipts, $520.17; expenditures, $347.33; balance on hand August 14, $172.54.

In the absence of the statistical secretary, Miss Minnie Stohr, of Elgin, the report was

read by the recording secretary. This was received and referred to the committee on resolutions.

The president's report, given by Mr. Alex. J. Nelson, was received and referred to committee on resolutions. The following committees were appointed:

Auditing—Mr. E. P. Linne, Galesburg; Hazel Wood, Chicago; Ida Sendall, Helmar.

Nominations—C. S. A. Anderson; Jesse Shoreson, Sheridan; Harold Peterson, Moline.

Resolutions—Rev. A. O. Mortvedt, Newark; Edina Johnson, Morris; Wm. Ewert; Sadie Wicks, Newark.

After listening to a solo by Miss Peterson, a paper on "Hindrances and Problems of Young People's Society Work," was presented by Miss Alta Kirkman, of Woodstock, as follows:

Hindrances and Problems of Young People's Society Work

Miss Alta Kirkman, of Woodstock.

All effort on our part calls into play some counter agent. Every action is work, because it has to overcome some opposing force. What is true of the individual is true of a number of individuals making up an organization. Most of our actions and efforts are simple and easy to perform because of constant repetition or because we have discovered the measure of the opposing force. Scientists are constantly measuring the forces of nature so that they can be counteracted or made to serve our purpose. This opposition of nature on every hand is the very means of making us strong in mind and body.

But this holds true not only of the world of nature, but much more so in the unseen world around us. Even the terrible forces of nature, comparatively speaking, will overpower very few of us save where they combine with powers greater than this world's. Saint Paul tells us what the hindrances of a Christian life and of the work of the church are: "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Since to be a Luther Leaguer must mean to be an opponent of these carnal and spiritual evils, therefore it stands to reason that there are almost unnumbered hindrances and as many difficult problems confronting every Young People's Society. Especially so because most of the members are at that age when Satan must sow the seed of evil if he expects to reap an abundant harvest.

Every organization that is to do the work for which it was called into existence must be made up of members, all of whom must be moved by the same spirit to the self-same end. All divisions in an organization hinder the work of that body, and this is most certainly true of a Young People's Society. Isn't division of purpose the cause of very much ineffective work in many of our societies? Perhaps true union of purpose and the same degree of consecrations are never found in any organization, but to the extent that discord and lack of consecration prevail to that extent the work is hindered. Too often young people enter these societies with the wrong motive; some seek pleasure only, some seek personal gain, some merely for friendship's sake, some actually have no purpose in view, and undoubtedly many are not moved by a constraining love for the Master's work. All such one-sided or weak motives must hinder the work of the society. The problem is not to throw such members out of the organization, but to implant in them the proper motive—to win them completely for the Master. It must call forth sincere and persistent effort on the part of those who are loyal to the cause. The first step to overcome such hindrances is to persist in prayer.

A Young People's Society is weak and ineffective if it has not some leader who is strong in character, able to draw others to himself in the work, and who is not only a leader when president of the society or chairman of a committee, but even when not in such a position, is able to guide the work of the society by his wise counsel and unwearied example. Where such a person is missing the work is poorly attended to or not at all.

Perhaps there are not many pastors who attach sufficient importance to this part of the Church's work. The result is that the organization is too weak to fill its mission. For if there is no leader in the true sense of the word and the pastor is not interested, that weak body elects officers and especially a president and then thinks, now all things will have to work out all right by blind chance. Some one is elected president who is undeservedly popular, or he is the only person willing, or the only person present, or he is anxious for but not fit for the office, or he is not intelligent enough or incapable otherwise. The problem is to find a leader and I believe he can be found in every community in God's own time if God's help is asked.

Be it granted that the average member is sincere and the right leader has been found and still you feel the work of the society is not moving along as it ought to, what other obstacle is in the way? I would then say perhaps it is the ignorance of the members with regard to the doctrine, history and work news of the Church in general. How can they do the work of the Church if they know nothing of the Church? I believe this ignorance is the greatest hindrance to the work of the Luther League. If Luther Leaguers were familiar with the life of the great men of the Church, how could they help but be inspired to greater activity? The problem at once confronts us of having the young people familiar with the Church in all its relations. In this the pastor's help must be sought and the fact must be impressed upon him that the young know not enough of the Church. Ignorance is no permanent hindrance to the work, but can surely be overcome by faithful effort on the part of the faithful ones.

The work of a body of persons can best be done when the members of that body are entirely familiar with each other so that they know the capacity of each one for work. Where there is no social life among the members they often perform their duties in a hypocritical and mechanical way. If they know not each other they will not assume responsibilities demanded of them. Especially is this true of the timid and new members. The problem is to develop the right kind of a social life among the members. This can be done by the ingenuity and watchfulness of the true leader and of the zealous members.

Among these hindrances of successful work can be found most of the difficulties that confront our societies, but they are not to discourage us but are to be the means of making us all the stronger. Pray and work and success will crown our efforts.

Miss Edina Johnson, of Morris, presented a paper on "Helps to Young People's Society Work," as follows:

Helps to Young People's Society Work

"Help" is the most significant word of this theme. Who is so base, so inhuman, he would not stop his egotistic ideas at the shrill cry of help, whether that cry comes from bird, beast or man? Who, when you hear the pitiful cry of a mother robin who sees a cat about to prey upon her young, does not try to lend the hand of help to the unfortunate creature? How much more should we not heed the cry for help from our own kind!

How can we help our own people? There are two kinds of help that can be offered—efficient and inefficient help. The efficient aid comes from the person who is prepared through education and experience. How many a time has not the inefficient become efficient by the loss of others? I have in mind a noted eye specialist who said after his patient had been successfully treated: "You are surely an expert doctor to bring my sight back." "Yes," said the

doctor, "but I spoiled a hatful of eyes before I knew what I ought to know about them." How many an amateur mechanic is there who has not gained his greatest efficiency until he has spoiled some of his employer's goods? How many a teacher is there who would not like to undo the first few years of her teaching experience and apply some of the knowledge gained through the lone hours of those sleepless nights? How many a pastor has not found himself crying for help to enlighten someone who is not using his life in an efficient manner here on earth?

It is the broadest requirement made by the fundamental law of the Church that the organization be adjusted to the demand of the ideal. The ideal of the Church is so to perfect the human life here on earth that it may be so brought in contact with the grace of God as to receive eternal life in heaven, or as Luther puts it, "To glorify God."

Young people, the Church depends for its future on you. Parents and elders, the young people depend on your efficiency of direction now.

But the reply may be, "We did not have Luther Leagues when we were young and have had no special qualification for aiding the young. How can we help them? We will have to rely upon someone else to help them or let them help themselves," or, as I have in some cases had the remark made to me as I tried to encourage the older people to give up a few minutes of time to our young people's society work, "Why can't they attend our meetings, we think they can learn something from our pastor yet; you don't need to have these programs." Parents and friends, if this were all of our purpose don't you think it worth while? There are a very few who cannot be diligent readers and in their reading find something that will be beneficial for the young people. There are those who can sing or those who can play some musical instrument who could make the meetings an attractive place for the young people. What is there more beautiful, more inspiring than well sung or well played hymns? There are those who find it easy to write paragraphs, essays or papers. Or perhaps there are even those who can talk very effectively about the lesson or experiences that help. There are those who are socially gifted and can help entertain the young folks, so that they depend largely upon the League functions for their entertainments. Let the boys have plenty of gymnastic sport to round out their hollow chests; games to cheer their sad, pale faces and quicken their spirit; tasks to make them men; problems to make them wise. The young ladies cannot be left out of any of the above entertainments, for who needs more the fresh air, the ease and grace that only play can bring; the quickness in action, the cheerful bright facial expression, the tact or the wisdom, than the young women of our day? Then there are those who are especially chosen as leaders, and to you I would say be careful lest it is your fault your League is not organized. Later to all comes that strong plea, be faithful Just think what a Church we could have banded together if all were faithful.

Let us remember that the task of running the Luther League should not fall entirely upon the leader. It is not the leader's League, it is your League. It matters not how small your task. It may be that it is just your presence that is required. I hope it is more, but if it is just this, be faithful over little and be loyal that we can have harmony. Study and work in order that we may be efficient leaders for Christ.

If by chance you are interested in the Luther League you can be a "booster" for the League? "God expects use of our opportunities according to our ability." It is a truth that ability brings responsibility, opportunity demands activity. It is never a question of how much ability we have, but what are we doing according to the ability we have?

We are living in a world of differences and degrees, but it is also a world of individual responsibility. Differences of ability determine responsibility. It regulates human and divine expectancy. We do not expect the janitor of a building to do what we ask the president of the bank to do, but we do expect the former to be as faithful as the latter. Men are not judged according to differences of positions in life, but only according to differences in fidelities to duty and use of opportunity. So God is just. He grades responsibility according to ability. He counts results according to faithful use of opportunities.

Some have the gift of speech and they should make good use of it. Others are called upon to listen and they should be good listeners. Some are expected to fill exalted positions, while others are asked to occupy humble ones. Both are asked to do the best they can. Use your talents. Use means increase. There is no place for the man who wants to do nothing. He is as undesirable as the man who does something wicked. Men do not need to rob a bank, or lie, to be bad; all they need to do is to do nothing where the call of the good is clamorous for them to do something. Just to be indifferent hinders the coming of the kingdom as much as to be positively against it. Just to do nothing when you could do something might be the most cruel kind of wrong.

Both papers were followed by an interesting discussion.

Third session opened by singing "Now Thank We All Our God." Dr. Fors led devotional exercises. The Luther League, of Beardstown, was admitted to membership in the State League.

AUGUST N. BRISSMAN,
The new president of the Illinois League.

Mr. C. S. A. Anderson, president of the State League, 1907-08, gave us a review of the Luther League work during his presidency. After Miss Martha Fors sang a solo, Rev. O. O. Eckhardt, missionary of the Lutheran Church in Rajahmundry, India, gave an address on "Glimpses of India." He brought greetings from the Luther League of

Selign, India. The convention returned the greetings to the Luther League in India through Rev. Eckhardt when he goes back next year.

The following resolutions presented by Rev. A. Mortvedt were adopted.

Report of Resolutions Committee.

We, the Luther League of Illinois, in convention assembled in Augustana College, Rock Island, Ill., express our thanks to Almighty God for His blessings during the past years and for His guidance during the twenty years of the existence of the Luther League of Illinois and we prayerfully ask His blessing upon the work of the League for years to come; for greater and more efficient service in the Master's cause. Be it therefore resolved,

First—We recommend that our Local Leagues be more prompt in sending their dues to District or State treasurer and that our corresponding secretary notify each League to that effect.

Second—We approve of the action taken last year in requesting the president to make a tour of the State to arouse interest in the Luther League, and recommend that the same action be taken this year and that the Local Leagues, as far as possible, pay the expenses.

Third—We reiterate the resolutions of last year, requesting the various Leagues to secure their certificates of membership in the State League.

Fourth—Be it resolved that Leagues that have been delinquent for three years be stricken from membership roll unless by request they wish to remain; this to be a standing rule. If the delinquency has lasted more than three years an application for membership in the State League would be treated the same as coming from a new Luther League.

Fifth—We appreciate the splendid report given by the statistical secretary, showing the benevolences and donations for missionary purposes, and recommend that all our Local Leagues adopt some plan for missionary work.

Sixth—We recommend that this convention by a rising vote express the appreciation of the work done by the State officers during the past year.

Seventh—We recommend that this convention by a rising vote express its thanks to the Tri-City Leagues for the invitation to hold the convention in their midst. And to the board of trustees and faculty of Augustana College for opening its doors to our sessions; also to the congregations of the Tri-Cities for their kind hospitality and royal manner in which they have entertained the members of this convention; also the press for the recognition and publicity that they have given to this convention.

Eighth—We, the Luther League of Illinois, assembled in our twentieth anniversary convention, extend to Mr. Stoever, the president of the Luther League of America, our sincere appreciation of his kind words of greeting. May God be with you in this noble work of holding together the young people of our dear Lutheran Church.

Ninth—We recommend that a copy of these resolutions be spread upon our minutes, a copy be given to the press and a copy be sent to the editor of the LUTHER LEAGUE REVIEW.

Respectfully submitted,

REV. A. MORTVEDT,
WILLIAM EWERT,
EDINA JOHNSON,
SADIE WICKS.

The Nominating Committee reported as follows: President, Mr. August N. Brissman, of Moline; recording secretary, Hulda Miller, Chicago; executive secretary, Miss Edina Johnson, of Morris; treasurer, C. C. Eisemann, of Chicago; executive committee, three years, Mr. J. Alex. Nelson, Chicago.

Mr. C. T. A. Anderson and Thudwig Munson ushered the newly elected president to the chair.

The fourth session opened Friday evening at 8 at the First Swedish Church in Moline, Rev. Bergstrom, pastor, who conducted the opening services.

Greetings from Mr. W. C. Stoever, president of the Luther League of America, was read by Rev. Luther M. Kuhns, secretary of Luther League of America. It was resolved to return the greeting. Dr. Gustav Andreen, president of Augustana College and Seminary, gave an address on "Luther and the Bible." Miss Minnie Swanson favored us with a solo. Mr. Hanberg, president of State League from 1909 to 1911, then spoke of the work of the League. Mr. J. Alex. Nelson then made a few closing remarks.

The fifth session was held on board the steamer "W. W.," which was chartered by the Tri-City Leagues to give delegates and visitors a chance to see the beauties of the Mississippi. It was remarkably successful. A round table discussion was led by Rev. L. M. Kuhns on board the "W. W." This session was perhaps the most important from the point of view of the Leaguers, as many useful suggestions and helps were brought out the delegates can put into practice when they return to their respective local Leagues.

After singing the Rally Hymn, benediction was pronounced and ended the twentieth anniversary convention.

HULDA L. MILLER, Rec. Secretary.

—♣—

A Raindrop

"Little crystal raindrop
On this purple flower,
Where were you, I wonder,
Just before the shower?"

"Oh! I was a snowflake
Not so long ago,
On a little hillside,
Near an Esquimau.

"By the sunshine melted,
Soon I found the sea;
Many million raindrops
Went along with me.

"Many miles I traveled
Thro' the salty spray;
In a pretty sea-shell
Much I wished to stay.

"Oh! I was so little
In the mighty sea,
But the great Creator
Took account of me;

"Raised me with a sunbeam,
Sent me in a shower
For the purple blossom
Of your garden bower."

The Baltimore Convention of the Luther League of America

COMPILED BY REV. LUTHER M. KUHNS.

THIS great city, the gateway to the South, is priming itself as the host of our Luther League delegates. Much has been promised, but they may anticipate more. Geographically this charming city is ideally situated on Chesapeake Bay, and on two great trunk lines from Washington to New York. About it gathers romance and history, song and story.

As Lutherans we have much interest in the progress of God's work in our Church. The program which has been arranged by a subcommittee of the executive committee of the Luther League of America will be of interest to the whole Church. Wherever our people are engaged in work and prayer, success accompanies the efforts of our willing workers and God's kingdom advances. We have now a final word for the Luther Leaguers about Baltimore and its attractions before the great convention opens.

The Census Bureau of the United States accredited Baltimore in 1911 with a population of 647,884 people. The village from which the city grew was organized in 1661. The first official town was laid out, however, in 1729, the original town consisted of about sixty acres. Today the city limits include thirty-two square miles compactly built. If the suburban territory, immediately adjacent to the city, be included within the city limits, the total area covered would be about 140 square miles. It is the natural gateway to the South. It is situated on the Patapsco River, fourteen miles from Chesapeake Bay, and has one of the best harbors on the Atlantic Coast, the largest vessels being able to navigate the channel, the approach to which is 35 feet deep.

Baltimore has been designated the "Monumental City," not so much for the number of monuments adorning the city as for the early practice of building them. The first shaft erected to the memory of Columbus was unveiled in 1792. The original monument of George Washington was erected in 1810, in the center of one of the most artistic squares in the world, Mount Vernon Place, on Charles street, in a fashionable resident section. Monuments commemorating various events in which Maryland citizens participated are erected all over the city: to the heroes of the Revolutionary War; to the heroes of the War of 1812; the Mexican War, and to the soldiers who fought on both sides during the Civil War—the Union and the Confederate.

Baltimore was the home of Edgar Allan Poe, one of the great writers of the English language. Poe's death occurred in Baltimore, and his remains are buried in Westminster churchyard, at the corner of Fayette and Green streets.

The telegraph was invented in Baltimore, by Professor S. F. B. Morse, and the first line laid along the Baltimore & Ohio Railroad tracks, between Baltimore and Washington. The first message was sent from Washington to Baltimore on May 27, 1844.

Baltimore was the pioneer in many other great things:

First patent for locomotive was granted in Baltimore in 1828.

First ribbon of American silk was woven in Baltimore.

First steam engine for traction purposes was operated in Baltimore.

First steam vessel entirely of iron was constructed in Baltimore.

First iron building was erected in Baltimore.

First revolving cylinder printing press was made in Baltimore.

First armor plate was made in Baltimore.

First electric car was operated in Baltimore.

First electric locomotive used by a Baltimore railroad.

First carburetted hydrogen gas for illumination was made in Baltimore.

First linotype was built and operated in Baltimore.

The largest floating drydock in the world—the Dewey, now at Manilla, P. I.—was constructed in Baltimore.

Baltimore is first in the canning and preserving industry; first in the oyster business; has the largest banana market in the world; is first in the manufacture of straw hats and

cotton duck and leads in the manufacture of fertilizers.

Baltimore ships more bituminous coal than any other American port.

The great fire of February 17, 1904, effaced many of the old landmarks. The entire business section and warehouse district was swept away. In thirty hours 2,500 buildings were consumed, in all seventy-five business blocks covering 140 acres of ground. The insurance companies estimated the total loss at seventy-seven million dollars. In less than three years' time almost all traces of the fire were removed. In the downtown section of the city nearly all the high office buildings were erected since the fire.

At the extensive ocean terminals at Locust Point, the railway yards afford a capacity of 4,000 cars, with spacious docks and large freight and coal piers, besides the two mammoth grain elevators. The floor space of the freight piers aggregates 1,218,900 square feet. The two large grain elevators have a capacity of 2,500,000 bushels of grain.

At Locust Point also is the immigrant pier and detention house, through which as many as 70,000 immigrants have been handled in one year from steamers of the North German Lloyd Company. The Curtis Bay Coal Pier is the best equipped terminal of its kind on the Atlantic Coast, the receiving yard having a capacity of 2,500 cars. The length of the pier is 600 feet, permitting four vessels to load at the same time, two on each side.

Of the two enormous warehouses, the one at Camden Station has a floor space of 450,000 square feet, and the Henderson warehouse of 300,000 square feet.

Baltimore was the birthplace of railroads in the United States. The Baltimore & Ohio was the first railroad in the world operating for passengers and freight. The first stone, or "corner stone," as it is commonly called, was laid on the nation's birthday, July 4, 1828, with elaborate ceremonies.

When the road was surveyed across the Alleghany Mountains to connect the Atlantic Coast with the Ohio country, it followed, for a great portion of the way, the National Road, the early surveys of which were made by George Washington, engineer, who closely followed the path across the mountains made by the Indians and known as the Nemacolin Path. Thus associated with early achievements, the road subsequently became identified with many important events which are prominent in the history of the country.

A Religious Center.

Baltimore is a strong religious center. About one-half of its population is Protestant. One-third is Roman Catholic, and one-sixth unchurched. About seventeen per cent. of the Protestant population is estimated as Lutheran. Four Lutheran synodical bodies are represented in the city. These are the Synodical Conference, the General Synod, the Joint Synod of Ohio, and the General Council.

The Synodical Conference has fourteen congregations and as many pastors. The Augsburg Home for Orphans and the Aged, the Immigrant Mission, the Negro Mission, the Polish Mission, the Lithuanian Mission are among the institutions and missions controlled by this synodical body.

The General Synod has twenty-seven congregations and thirty-seven ministers. The Deaconess Motherhouse and Training School, the Board of Home Missions, the Board of Foreign Missions, the Baltimore Inner Mission and the Local Church Extension Society are among the institutions and boards and missions under this synod.

The Joint Synod of Ohio has fifteen congregations and thirteen pastors. The General Council has a Swedish mission congregation.

These facts will be of interest to the visiting Lutherans at the approaching convention.

Convention Notes.

The evening speaker on Thursday will be Hon. John Manot Nelson, of Madison, Wisconsin, who is a member of the Judiciary Committee of the House of Representatives.

For credentials for delegates application should be made at once to Mr. Paul B. Mattice, Middleburg, N. Y., Statistical Secretary of the Luther League of America. All credentials should be filled out in duplicate, one part being sent to Mr. Paul B. Mattice, Middleburg, N. Y., not later than September 15, and the other part retained by the delegate for presentation at Baltimore. Delegates to the convention are expected and required to present properly certified credentials. They must be signed by the president and secretary of the League accrediting the delegate.

Convention Headquarters.

The Hotel Altamont, corner Eutaw place and Lanvale street, has been selected by the local committee as the headquarters for the con-

vention. On arriving in Baltimore delegates and visitors should go directly to the Hotel Altamont to register. Here full information will be given concerning convention matters. Have your mail addressed St. Mark's Evangelical Lutheran Church, care of the Luther League of America. Arrangements have been made for convention mail so addressed with the post office.

CONVENTION HOTEL RATES PER DAY.

Hotel Altamont.

Convention Headquarters Hotel.

The rates at this hotel, including meals, will be:

Two in a room, $3 each.

One in a room, $3 to $3.50.

Hotel Rennert.

Cathedral and Saratoga streets—European Plan.

Single room, without bath, $1.50 to $2 per day.

Single room, with bath, $2 to $4 per day.

Room without bath for two persons, $2.50 and $3 per day.

Room with bath for two persons, $3.50 and $5 per day.

Hotel Waldorf.

North avenue and Charles street.

$1 per day without meals.

$2 per day with meals.

Hotel Albion.

Cathedral street and Richmond place—American Plan.

$3, $3.50 and $4 without bath.

$4, $5 and $6 with bath.

Hotel Belvidere.

Charles and Chase streets—European Plan.

$4, $5 and $6 per day, one in room, with bath.

$5, $6 and $7 per day (for room), two in room with bath.

No rooms without bath.

Hotel Stafford.

Charles and Madison streets—European Plan.

Room without bath, $2.

Room with bath, $2.50, $3 and $4, one in room.

Room with bath, $4, $5 and $6, two in room (for room).

The above hotels are recommended by the local committee on general arrangements for the convention. Reservations may be secured at any of these hotels by writing in advance. Delegates from the West by way of Chicago can secure round trip tickets from Chicago to Old Point Comfort or New York for $27.60. Mr. J. Alex. Nelson, of the executive committee of the Luther League of America, 4917 Fletcher street, Chicago, will furnish particulars in regard to these excursion rates. The summer round trip fare, Chicago to New York, is lower than the regular fare Chicago to Baltimore and return. A lower berth, which may be occupied by two persons, is $4.50, an upper $3.60.

The LUTHER LEAGUE REVIEW will print a convention number, which will give a full account of the proceedings of the convention. How full an account we can give will depend on the number of copies of this edition that are ordered. You should therefore arrange at once to secure extra copies of this issue and notify the LUTHER LEAGUE REVIEW, P. O. Box 876, New York, at once the number of copies you will require at 5 cents a copy. Subscriptions for this number of the REVIEW should be sent to the LUTHER LEAGUE REVIEW, P. O. Box 876, New York City, at once.

Book Review

ENGLISH LUTHERANISM IN THE NORTHWEST. Rev. G. H. Trabert, D.D. General Council Publication House, Philadelphia. Dr. Trabert has dedicated this book to his "devoted wife and helpmeet." When will the Church realize what she owes to the heroic endurance and uncomplaining sacrifice of our missionary pastors' wives? This book of 184 pages is a contribution to our missionary literature. Its purpose is to "open the eyes of the Church to more clearly see its present opportunities and to realize more fully its enormous responsibilities." There are twenty-two chapters. Some of these chapters are on "Inception of the Work," "Early Beginnings," "The First Congregations," "How Expenses Were Met," "The Work Expands," "A New Era," "Extending Eastward, Westward and Northward." This will convey some idea of the spirit and scope of this book. On pages 152 to 155 the Luther League work is noticed. The fundamental principles of the Luther League, it is to be noted, are federation and cooperation on a sound Lutheran, but non-synodical basis as essential to its existence. The book is well illustrated. There is a good index. There may be some diversity of opinions and some different conclusions, but this book by Dr. Trabert is worth reading carefully.

Luther League Topics

Seventeenth Week after Trinity. October 4, 1914.

Marburg's Lesson for American Christianity

Isa. 8:20; Jer. 6:16; Eph. 4:14; Heb. 13:9; I Tim. 4:16; II Tim. 1:13, 4:3-4; I Pet. 3:15; II John 9-11; Jude 3; Rev. 22:18-19.

DAILY BIBLE READINGS.

Monday, September 28—Jer. 6:16-21.
Tuesday, September 29—Eph. 4:11-16.
Wednesday, September 30—I Tim. 4:6-16.
Thursday, October 1—I Pet. 3:13-22.
Friday, October 2—II John 9-11.
Saturday, October 3—Rev. 22:10-21.
Sunday, October 4—Isa. 8:20; Jer. 6:16; Eph. 4:14; Heb. 13:9; I Tim. 4:16; II Tim. 1:13, 4:3-4; I Pet. 3:15; II John 9-11; Jude 3; Rev. 22:18-19.

HINTS FOR LEADERS.

[Begin in time to make this meeting of a festival character. Put lots of energy into the meeting and into its preparation.]

Psalm 46 (read responsively, all standing). Gloria. Prayer by the pastor. Hymn 43. Remarks by the leader on The Topic.

Arrange for special music at this point.

Historical reading: Have good readers here read selections from Church histories about Marburg Colloquy.

Recitation, "The American Flag," by Drake.

Give out on slips of paper in advance and have read here these passages of Scripture. Give one slip to a person. Isa 8:20; Jer. 6:16; Eph. 4:14; Heb. 13:9; I Tim. 4:16; II Tim. 1:13, 4:3-4; I Pet. 3:5; II John 9-11; Jude 3; Rev. 22:18-19. Have pastor give summary of these Bible teachings.

Get some one to make a brief address (ten minutes)—a school teacher, or a lawyer, or a doctor.

Announcements. Lord's Prayer. Hymn 135. Doxology. Benediction.

Topic reviewed by Rev. George H. Trabert, D.D.

THE LESSON.

All these passages contain but one thought, namely, importance of faithfulness in holding fast the truth that God has revealed. Israel had gone adrift. Isaiah calls to his people to return to the "Law and to the testimony." Jeremiah tells them to "ask for the old paths" for they alone lead to the right goal. The Apostle Paul warns against being influenced by false teachings. He urges us to continue in sound doctrine. He calls attention to the false teachers and teachings which will be prevalent as the end of this dispensation approaches. Peter wants every one to be able to "give a reason for the hope" he has. St. John tells of the sad condition of those who do not abide in the doctrine of Christ. Jude also admonishes us to earnestly contend for the faith. The book of Revelation closes with the earnest warning against adding to or taking away from the things written in God's Holy Word.

THE TOPIC.

On October 1, 1529, began the famous Colloquy between Luther and Zwingli at Marburg. Ulrich Zwingli was a preacher, first at Einsideln in Switzerland, where he took a stand against the errors of Rome. In 1519 he was called to Zurich. Here he preached the Word without reserve. The people received it. Unfortunately he meddled in political matters. In this he differed from Luther. This proved disastrous to the heroic man. While he was an earnest preacher of the Gospel, he differed from Luther on the sacrament of the altar. He was not willing to yield his reason in obedience to faith, and accept the Word unequivocally, but taught that in the Lord's Supper the bread and wine only represent the body and blood of Christ. On the other hand, Luther insisted upon the plain teaching of God's Word that the body and blood of Christ are really and truly present in the Holy Sacrament, and are communicated to us by means of the bread and wine.

For political reasons, Philip the Landgrave of Hesse was very anxious to have the Swiss and the Germans united. He again and again urged the Elector John, of Saxony, to favor a colloquium between Luther and Zwingli. The Elector at length gave his consent. The "Marburg Colloquy" followed. For four days the discussion continued. Luther insisted upon the words of Christ, "This is my body," while Zwingli placed his human construction above the simple word of the Son of God. While on all other points touched upon during the debate there was agreement, Zwingli refused to yield his rationalism on this most important question. Luther could not give up his faith. Zwingli wanted to agree to disagree and extended his hand to Luther, but Luther refused to take it, as that would have been a compromise with error. Zwingli's zeal is to be admired, but his rationalism deplored.

Zwingli's attitude caused a division of the forces which stood over against the errors of

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 35 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

Rome. It has proved a powerful weapon in the hands of the enemy, the effect of which has been seen through these centuries, and is especially patent today. "The condition of the Church today proves the correctness of the great Reformer, Dr. Martin Luther, at the Colloquy at Marburg, when he refused the hand of Zwingli with the words, 'Ihr habt einen andern geist' (You have a different spirit). He foresaw to what lack of implicit faith in every word of Jesus would lead; and what was involved in not accepting the sayings of the Master as they were uttered, even though our reason cannot grasp their deepest meaning. Zwingli's refusal to receive the word of Jesus in its native sense divided Protestantism." (Trabert's Church History.)

LESSONS FOR AMERICAN CHRISTIANITY.

Had Luther yielded to Zwingli, the results would have been most unfortunate for the Church. It would have practically been the death knell to the cause of the Reformation. It would have given license to every preacher to put a human construction on any and every doctrine, and it would have resulted in confusion. It was Luther's firmness in standing upon the pure Word of God that saved the day against the Zwickau prophets. So, too, Luther at Marburg saved the day against disintegration of the Protestant cause. After all these centuries the Reformed wing of the Protestant Church is more and more divided. Many sects have arisen. In spite of numerous cries for union, the divisions continue. There is no willingness to go back and seek for "the old paths" and to find "the good old way," but every effort at union involves a compromise on points of doctrine. The Word of God admits of no compromise. Truth is truth, and every deviation from the "Thus saith the Lord" is error.

Every union that is not in the spirit of God's Word, which appeals to human reason rather than to *faith* in the Word of Christ, has no solid foundation to rest on, and will prove a disastrous failure. The position of the Lutheran Church, which insists upon holding fast the pure doctrines of the Gospel, is impregnable. It has on its side the teachings of prophets and apostles. The faith as it is in Jesus Christ, the Word and the Sacraments as ordained by Him, is the only bond of union that cannot be broken. This is clearly set forth in Art. VII of the Augsburg Confession.

Eighteenth Week after Trinity. October 11, 1914.

Caring for Our Own

Tim. 5:8; Luke 10:1-11.

DAILY BIBLE READINGS.

Monday, October 5—Psalm 1:1-6.
Tuesday, October 6—Isaiah 6:1-8.
Wednesday, October 7—Lam. 1:1-11.
Thursday, October 8—Matthew 10:1-15.
Friday, October 9—Romans 10:1-21.
Saturday, October 10—Col. 3:12-17.
Sunday, October 11—Tim. 5:8; Luke 10:1-11.

HINTS FOR LEADERS.

Open and close as in Topics.

Have a large map; on it in different colors, so as to be seen, mark the boundaries of your own synod and also of your own general body. Mark the mission points. How many in your own synod?

How much does your congregation, your district synod and your general body give for home missions?

Secure reports of your mission secretaries and read their statements about the work.

Secure pictures of home mission churches and pastors and pass them around.

Topic reviewed by Rev. J. F. Seibert.

This is a subject that should be considered by every Luther League. It is not the world appeal or our Lutheran responsibility to the millions at home who have not confessed Christ. It has to do with our privilege and obligation to our brethren; the members of our own household of faith, millions of whom in our land have not been gathered into congregations and are deprived of word and sacrament. We cannot be indifferent to them, for not to care for our own is to be worse than infidels.

It is a source of encouragement that our Church has followed her scattered people. Despite our losses and inadequate missionary policy, the Lutheran Church in the United States has more than doubled in the few years since the inception of the Luther League and now numbers 2,300,000 communicants. Today ours is the first Protestant Church in Chicago, Cleveland, Buffalo, Detroit, Milwaukee, Toledo, St. Paul, Omaha and other cities of importance, but of less size. In cities like New York, Philadelphia, St. Louis, Baltimore, Minneapolis and Louisville, we occupy an influential position. Nor has this growth all been in congregations using a foreign tongue. A comparison of the number of English congregations and of the type of church buildings in many of our cities with that of twenty-five years ago will show the successful effort to care for our rapidly anglicizing people. The growth has been many hundred fold. Instead of the chapels and inferior edifices there are now many superior and representative stone or brick churches. Our colleges and seminaries have made marked advancement in equipment and resources. In ministering to

the sick, in providing for the orphan and the aged and in all forms of inner-mission activities also we have not been unmindful of our own.

However, we must be more aggressive and resourceful. We have lost immeasurably to other communions. Worse still, thousands have become indifferent to spiritual things. Dr. Gerberding, in his new book, "Problems and Possibilities," in illustrating the great losses sustained because of the language problem, mentions men like John Wanamaker, a prince among Sunday school workers, and a power in business and politics; Jacob Riis, the leader for social betterment, and Victor Lawson, a foremost journalist. It is simply overwhelming to reflect upon the loss of prestige and ability to attempt great things by such leakage. But we have other future Wanamakers and Riises and Lawsons in our Luther Leagues and congregations, and among the millions of yet ungathered Lutherans. The prominent twentieth century problem for our Church is to prevent the first from becoming estranged and to care for the unchurched by providing them word and sacrament, and pastoral supervision. What a program! How alluring to every one who truly loves his own people and his own church! It is sufficiently ideal to appeal to the noblest and sufficiently comprehensive and gigantic to require the statesmanship qualities of the most masterful and the gifts of all. The brightest young people in every community should be kept in the church after confirmation. Thousands of the keenest young men and women should be followed to the colleges and universities and looked after by student pastors. Other thousands who leave the home towns for employment in the great cities should be followed, or, better, preceded by a letter from parents and pastors to missionary superintendents or other mission workers. All these should be lovingly guided to our nearest church or used as a nucleus for beginning a new organization. The tremendous unchurched Lutheran constituency in practically every town of considerable size, and greater in many cities than has thus far been organized, should be searched out and gathered into new congregations. All this is included in the program of caring for our own. What possibilities for our Church! What a responsibility! What shall we do about it? Missionary Superintendent Doctor Kuntzman put it finely after a convincing array of facts setting forth the mission situation confronting his body and asking, "What shall we do?" by saying, "The only thing to do is to do." The only thing our Church in good conscience can do is to preach and push home missions. The task is a big one, but the Lutheran Church is fitted for the work. Hundreds of men will be needed annually for the ministry and millions of dollars will be required. Our Church has the men and she has the money. Every seminary can and should be filled this fall to overflowing with the brightest young men from our Luther Leagues. The offerings for Home Missions at the coming Reformation season ought to reach hundreds of thousands of dollars instead of the tens of thousands to which we have been accustomed. Ours is no longer a poor Church financially, but is abundantly able to provide whatever is necessary properly to provide for the work. Surely to care for our own in the faith—our own for whom Christ died that they may be protected from the ravages of sin and be given the bread of eternal life—is a stronger appeal to our young men and to the liberality of our people. Awake! O Church of Luther! To the work! To the work!

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Nineteenth Week after Trinity. October 18, 1914.

"Who Is on the Right Hand of God?"

I Peter 3:22.

DAILY BIBLE READINGS.

Monday, October 12—Psalm 110:1-7.
Tuesday, October 13—Rom. 8:31-39.
Wednesday, October 14—Eph. 1:15-23.
Thursday, October 15—Col. 3:1-11.
Friday, October 16—Heb. 1:1-14.
Saturday, October 17—I Cor. 15:20-28.
Sunday, October 18—I Peter 3:22.

HINTS FOR LEADERS.

Opening service and closing service as given in Topics. Select suitable hymns for opening and closing.

Scripture lesson, I Pet. 3:18-22 (read by leader). Prayer. Remarks by leader on the Topic, Christ Our Intercessor. Scripture references: Gal. 3:19-20; I Tim. 2:5; Heb. 8:6, 9:15, 12:24.

Summary of discussion in LUTHER LEAGUE REVIEW. Hymn 194. Summary of discussion in Luther League Topics.

Lord's Prayer in concert. Hymn. Remarks by pastor. Announcements. Doxology.

Topic reviewed by Rev. Paul W. Koller.

If we take the words of the verse which forms our topic to be the culmination of this chapter, then they teach us some very blessed and important truths. They certainly are more than a mere casual statement of the fact that Christ is now at the right hand of God. Peter wrote them at the end of this chapter to have them carry a weighty message to

his tried and tempted fellow Christians. The Holy Spirit has preserved them for us that their message might help us who are also tempted and tried by the forces of darkness that are arrayed against us. They are:

1. *An Argument for Well-doing.* If you will read again the first half of this third chapter, you will be impressed with the fact that Peter is anxious to have the Christians under his care live upright and worthy Christian lives. In these verses are some of the most urgent appeals of the New Testament for well-doing in the sight of God and their fellowmen. We hear him say: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it." As an argument for this kind of a life and well-doing, he speaks of the fact that Christ suffered for our sins. His argument, however, is not finished with that reason. He adds the great fact that the Lord who requires active well-doing of us is now at the right hand of God ruling the world. What a weighty reason for men to do right is here. Christ rules and we must answer to Him who is over us for our conduct and character.

2. *An Assurance for Faith.* This statement with regard to Christ's reign is more to us, however, than an argument for an upright life. It is an assurance for those who have faith in Him and try to live in accordance with His teaching.

Those to whom Peter wrote needed this assurance. Their faith was tried in a multitude of ways. The enemies of the Church were active and bitter. Peter assures them that the Christ whom they followed is at the right hand of God and that He will take care of them and through Him they shall conquer. We need this assurance today. Never has faith been tried as now, and there are many who fall away. Do not be discouraged, fellow Christians, Christ still reigns and His cause will win.

3. *The World's Hope.* There never was a time in the history of the world when Christians needed the great promise of this lesson more than today. To many minds it seems as if Christian civilization had broken down under the weight of hatred and the spirit of revenge. The skies are dark with the war clouds which have arisen from men's passions and the world's selfishness. Men are standing aghast before the terrible things that are happening in Europe. What the outcome will be no one can tell. Let us not be dismayed, however. Christ is the Lord of all the world, and while we cannot know how it will be done, yet in some way He will work it all out for the best. He is the master and all authorities and power are subject to Him. In the darkest hour of our Rebellion a wise leader said: "Be not dismayed. The Government at Washington still stands and God is in the Heaven." So let us read again this inspired message of Peter to the Christian world: "Christ is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."

SUGGESTED QUESTIONS.

1. What does Christ's being at the right hand of God reveal to us concerning His work while here upon earth?

2. What is His great work now?

3. As Ruler of all authorities and power, can we trust the government of the world to Him?

—

Twentieth Week after Trinity. October 25, 1914.

Does a College Education Pay?

Deut. 4:9-14.

DAILY BIBLE READINGS.

Monday, October 19—Prov. 4:23-27.
Tuesday, October 20—Prov. 3:1-20.
Wednesday, October 21—Ps. 78:1-12.
Thursday, October 22—John 5:32-39.
Friday, October 23—Eph. 6:1-9.
Saturday, October 24—Heb. 12:14-29.
Sunday, October 25—Deut. 4:9-14.

HINTS FOR LEADERS.

Opening Hymn 55. Reading of Scripture. Prayer. Hymn 147.

Debate by six members, three on positive and three on negative side: "Does a College Education Pay?" Speakers limited to three minutes each.

Hymn 153. Prayer. Benediction.

Reviewed by Prof. John Berdahl, Canton, S. Dak.

The duty of the State to educate its citizens or to provide for the education of its citizenship is an imperative one. Especially is this so in a country whose very organization and every governmental activity is a function to be performed by the people, and whose very permanence depends upon the intelligence, culture and character of its citizenship. But it must needs be that this training must be an elementary one and must be accomplish-

ed in the elementary school, for it is there that the great majority secures its training so far as the school can furnish it. There can be no quarrel, then, with the making of elementary education a public function, or if it is left in other hands than those of the State, that to a considerable degree it must be under the control and supervision of the State.

Higher education, or rather, secondary and higher education, which is supplementary to that of the elementary schools, may properly be made a function of the Church, of course, under such restrictions by the State as shall guarantee that nothing shall be taught contrary to the spirit of free institutions. At the same time, since a large proportion of the population of our country is not connected with nor interested in the Church and its institutions, it is proper that the State, too, provides opportunities for higher education to these; and especially in the field of special investigation, the proper sphere of the University, it may be conceded that the State can more easily perform the work than can the Church or other similar body. There is, then, no quarrel between the Church and the State as to the right of either to engage in educational work, for in undertaking such work the Church acknowledges a duty toward the State whose protection it enjoys. This, then, we would emphasize before we go further in this discussion, that the Church does not dispute the right of the State to provide opportunities for secondary and higher education, though we may be pardoned for thinking that the Church is in position to furnish a training more complete than that which the State can furnish.

By a Christian college or school we shall understand the school that is positively Christian in its profession, teaching and discipline. We shall not include the school that is Christian merely in name, or possibly in origin, but which has "developed" until under the cloak of its Christian title anything may be taught, however far it may be removed from that which is truly Christian in spirit. A Christian college is one that directs its teaching and its discipline, and that exerts its influence in strict accordance with the positive teachings of Christ. Such a school must be denominational, yet we shall not here single out those of any one denomination, except to remark right here that we as Young Lutherans should be proud of the fact that the schools of the Lutheran Church in America are institutions so organized and conducted as to be positive forces, in their various capacities giving loyal service to the Church and the State for the development of a membership and citizenship.

The Christian college is an agency for culture. But the culture furnished by the Christian college should be, must be, somewhat different from that furnished by the non-Christian college. One of the important aims in education is to bestow true knowledge. True knowledge is broad. That is, it is built on the study of such subjects as are ordinarily caled cultural subjects, such subjects as broaden and enlarge one's vision of life, sharpen one's judgment, cultivate the finer and nobler qualities of one's nature. What history, however, is grander or more ennobling in its influence than that furnished by the account of God's people in the Old Testament? But it is not only sacred history that is taught by the Christian college. Secular history finds as large and important a place there as it does in the cultural courses offered by any institution. However, the Christian college makes prominent in its teaching of history the wonderful influence that Christianity has had in the shaping of that history. God's wonderful hand, guiding and directing, through human agency, the destinies of mankind, is constantly pointed out. Historical movements are not treated as accidents.

If Christ is omitted from the teaching of history, this subject is surely left very incomplete. No forward movement in civilization can be noted, unless back of it there is the influence and the power of the Christian religion and of the Christian Church. If this is true, and we surely agree that it is, how can history be correctly studied and taught unless it is interpreted by those who are in position to understand and appreciate the forces of Christianity. Now, I do not wish to be understood as saying here that no teachers except those found in the Christian colleges can so interpret history, for this would be far from the truth; but I shall venture to say that we have no guarantee that such will be the interpretation of history in any but the Christian colleges.

Just as history with Christ omitted is incomplete, so literature without Christianity is empty. Remove from literature all that it contains as a result of the influence of Christianity upon the feeling, thought, and action of

man, and we should have left merely a shell of form and empty words. Then to teach and to study literature so that it shall broaden our knowledge, it becomes necessary that it be interpreted in such a way that the influence of Christianity is given its due place. Again it becomes necessary that the study and the interpretation shall be under the direction of one who can understand Christianity and what it means. To interpret the thought of great writers without a thorough knowledge of and a constant reference to the Bible is an impossibility. But we can readily see that the interpretation these can give to matter influenced by the spirit of Christianity must be very unsatisfactory. When we are under great stress of feeling, we do not go to one who is unlikely to understand and fully appreciate our feeling, but we unbosom ourselves to the one who is intimate enough with us to be able to understand us fully. So we conclude, then, that true knowledge must be broad enough to appreciate the power of Christ and the influence of His teachings in these subjects. The Christian college is founded to teach the culture subjects in the way I have outlined. It cannot do otherwise and be true to its name and its profession.

True knowledge is not only broad, widening the vision, but it is also deep. A prominent educator within the Church says: "We cannot study deeply, nor understand the greatest historical facts, nor estimate truly the very freedom of education, of science, of life, apart from the knowledge of what Christ, the Truth, has been and is." The Christian college is jealous of the place that shall be given to Christ. This life, all life, is supported by Christ, and so all fundamental questions bring us back to Christ, not a vague, far away dream deity, but the actual, immediate, active sympathizing personal presence of Jesus Christ, the Son of God, the Saviour and Redeemer of Mankind, the embodiment of truth, and the greatest and only perfect teacher of truth. Life cannot be rightly understood apart from the person and teachings of Christ.

Another aim in education is the development of character. This is a very important end. There is no need of presenting arguments in support of the contention that our educational system today is failing in the development of character. This fact is recognized by all the best educators of the land and much study has been devoted to the solution of the problem that is presented. In explanation of the conditions that obtain, it must be said that they are largely due to a lack of positive moral training and example in the home and in the home influence. There are only two agencies that can in any way counteract this failure on the part of the home, and these are the Church and the school. Of these agencies the Church reaches only a comparatively small number of the homes in a very direct and positive way, while the school reaches all. Through the school, then, must come the influence that shall be the most immediate in the character development of a large number of our people. So there has arisen a great demand for ethical and moral instruction in the schools, and this requires teachers qualified to give the necessary ethical and moral instruction. No moral education can be adequate and effective that is not based on the teachings of the Bible. Here, then, is a great field for the Christian college.

We agree, then, that the teachers of our youth should be men and women of good attainments so far as scholarship is concerned. The Christian College is the only institution that can give the training that these demands require. First, it can give thorough instruction in the Word of God, and then its instruction in the secular branches is such as to strengthen the Christian conviction of the student, rather than, as often happens in the non-Christian college, to lead to doubts in regard to the truth of the Bible. When the student has pursued the work thus offered by the Christian college, he is ready to do the work along special lines that the State, as a rule, is in position to offer to better advantage than can the Christian college.

At the present time much is said and written about the practical side of education; and there is a practical side. That training would be a sadly deficient one that did not fit the young man and woman for the duties of life. But in our efforts toward making education practical, I wonder if we are not often approaching the impractical. The most immediate duty of life is that of service. Education, then, must be a preparation for service. We need today men and women who are filled with a desire, and thoroughly prepared to give disinterested, unselfish service, not in the Church alone, but perhaps even more in the fields of industry and politics, in the professions of law, and

(*Continued on page* 28.)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

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Editorial

The convention of the Luther League of America in Baltimore will be the eleventh biennial convention since this movement was organized. In its non-synodical, but sound Lutheran character, it will be a grand object lesson. The theme, "Doers of the Word," is in harmony with our Church's confessional basis. Our heritage and our history, our faith and our practice, give us as a Church high vantage ground, and the spirit of our youth insures the enlargement of the power and influence of our Church as we face the future and its problems.

A high standard of excellence and the vision of greater things will mark this convention. It will be reflected in the papers and the addresses. The spirit will be truly Christian. The whole interest will be centered by prayer and sermon on the business and blessing sought in the conception of the League and also in the planning of the program.

Intense zeal for the Church of our fathers, and unwavering loyalty to the objects of the League to foster the spirit of fidelity to the Church and to stimulate increased Christian activity will make this auxiliary of the Church a useful and helpful agency.

The convention should awaken an enthusiasm for our Church. It should deepen our Lutheran consciousness, and inspire us to earnestness and devotion by a quickened sense of our responsibility and our opportunity.

The active features of the Luther League work center in the local organization. The local League has a life of its own. Its opportunities are along social lines. The Church is a social organization, the communion of saints, the fellowship of believers. Its opportunities are along educational lines. It becomes a school of training for all useful effort in all lines of Church activity. In the catechetical class the foundations are laid for intelligent Church life. The Church's strength, doctrine and sphere of activities are little known. Many care nothing for them. The League is not an aimless thing; it is not gotten up for claptrap purposes; it is designed for a training school for useful, intelligent service in every department of Church activity. The working side of League life affords many opportunities and opens a broad line of opportunity and worship. This it does through its meetings and in meeting the needs of the Church in the wants of the individual soul. One of the needs of the Church is an intelligent Christianity, and the League affords the opportunity for the development of spiritual and spiritual practices.

The purpose of the organization is to make us intelligent Christians, to foster the spirit of loyalty to our Church and stimulate a greater Christian activity. The responsibility resting upon each League and society is to

make the most of organized effort to equip for work. Efficient service is the goal of all our study and training. The religious education and character building fostered by all these societies leagued together should result in developed power and strength, applied more effectively than the Church has ever known before. Our members are called to a better knowledge of her history, doctrines, practices and works. The League literature furnishes this equipment. Every member of the Church has a work to do. Our Church believes this Christian service should be an intelligent service. There is such a thing as zeal without knowledge. We have in our Church a noble history, a beautiful polity, a helpful form of worship, and all service should be in harmony with these. Service should be along lines approved by the Church and in activities fostered by the Church. Loyalty to your own Church will be a pilot through many dangerous shoals.

The business of the Membership Committee is to look out for new members and for the faithfulness of those already members of the League. This committee could well afford to make out a list of the young people who are already members and also a list of the members who may be possibly induced to unite with the society. This list could then be divided among the different members of the committee and to each member of the committee a certain definite work could be assigned. If these lists were prepared in the form of a card catalogue, it would add greatly to the efficiency of the committee. Such a card catalogue might be kept by the chairman of the committee. It would be well for this committee to prepare a list of questions and answers new members might likely want explained in regard to the League. If these were printed and handed out with a neat invitation setting forth briefly an account of the local society, its history and its work, many young people might be induced to unite with the League who are now unaffiliated. This committee ought to suggest the names of the various candidates for membership and arrange for their admission into the League. At the meetings of this committee it would be well to have a little prayer meeting to open its proceedings and then there should be a discussion of the plans for winning new members. The duties of the committee should be kept in mind and whatever new methods may occur should be presented and thoroughly discussed. If some one member of the committee has been appointed to try to secure the name for membership of some person and has not succeeded, let another member of the committee try to keep on trying until the young person is won. Neither is it necessary to confine the efforts within the committee. Outside influence may be used, and all legitimate means adopted to secure the enrollment of the young man and woman as a member of the League.

It is unfortunate that the Luther League of America, with its large and growing membership, should find its work handicapped by the lack of funds. This should not be. There is no other denominational organization in existence suffering as our League does. Appeals are made with little or no response. Resolutions are adopted at conventions, to be broken as soon as we reach home. Enough said. The treasurer has asked us to urge all State, district and individual Leagues who owe dues to the National League to forward same without delay. How many Leagues and societies have done this? Do you mean to neglect it? Don't put it off any further. Act now!

The best way, perhaps, to awaken an interest in Lutheran books is to take up some special department. It matters little which. The more deeply a man delves into his specialty the more he will discover the relations of all departments of truth and life. He may begin with cultus and end with doctrine, or begin with home missions and branch off into Church history. One reads best when in a glow with a definite purpose, assimilating knowledge from all quarters and lured onward by the new truth rising on every hand. So, then, if our people will only get started on

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some one thing for which they will buy, beg and borrow literature, dig up knowledge out of old books and papers, and run down facts in current Church literature, our laity will be benefited and our Church strengthened.

—♣—

The Luther League is not a substitute for the Church, but an agency to promote the welfare of the Church, working in harmony with it. Every Luther Leaguer ought to be a soldier militant in this work.

The church is a divine institution established for the special benefit of mankind, for his temporal and spiritual welfare.

Churchgoing is not all of Christianity, yet churchgoing is so typical an act of duty of the religious life that all other duties will inevitably suffer and spiritual activities will be indifferently performed when it is neglected.

In our youth we should learn to love God's house, and while we are fixing habits, let one of them be that of churchgoing, and only when humanly unavoidable should we be absent from the sanctuary when it is open for worship.

It is a solemn thought for every individual, that his earthly influence extends far beyond his life, and blends with an unlimited number of other lives, working there secretly or openly, for good or for evil. If we appreciate the power of our influence, we will see that it is our duty to exert it in inculcating a proper sense of right in the community in which we live. To be sure that our weight is cast in the scale of right against wrong. Our personal influence does more toward reform than all organized efforts to enact prohibitory laws.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—The Inner Mission Society is caring for more than 100 children at its summer cottage at Long Branch, N. J.

Philadelphia.

—Mr. Fred C. Doll died suddenly on August 7, 1914. Mr. Doll had been associated with the General Synod Lutheran Publication House for thirty-six years, and in this connection was widely known in the Church.

—Rev. S. A. K. Francis, D.D., will shortly celebrate the fiftieth anniversary of his pastorate of Trinity Church. The congregation is raising a memorial fund of $10,000.

Chicago.

—Rev. J. Jesperson has resigned as president of Cœur D'Alene College to become the superintendent of the Augustana Inner Mission work in this city.

Baltimore.

—St. Paul's Church, Druid Hill avenue and McMechen street, has been sold to the congregation of the Zion African Methodist Episcopal Church for $37,000, the sale becoming necessary because of the change in the last few years of the character of the neighborhood in which the church is situated in a populous negro section.

Utica.

—Rev. Herman A. Sperling, pastor of St. Matthew's Church, this city, has accepted a call to St. Peter's Church, Berlin, Ontario, succeeding Rev. F. E. Oberlander, D.D.

Wheeling.

—The First Church, Rev. W. S. Dysinger, D.D., pastor, is repairing its church edifice at an expense of about $5,000.

General.

—The cornerstone for Holy Trinity Church at Raleigh, N. C., was laid on August 5. Rev. M. M. Kinnard, D.D., president of Synod, made the address.

—Prof. C. G. Weswig, of St. Anthony Park, St. Paul, Minn., has succeeded Rev. George T. Rygh as editor of the English weekly organ of the United Norwegian Church. Rev. Rygh resigned to go on the staff of the Lutheran Survey.

—A deceased member of Immanuel Church at Golden, Ill., bequeathed $2,500 each to her church, the orphans' home at Mars, Pa., and to foreign missions of the Joint Ohio Synod.

—The board of trustees of Marion College, Marion, Va., are engaged in a week's whirlwind campaign to raise $20,000 with which to pay off the whole floating indebtedness of the college.

—Rev. L. S. G. Miller, missionary to Japan, has raised $11,000 among the churches in Virginia for the kindergarten at Hakata.

—Mrs. Harms, late of Immanuel Church, Golden, Ill., Rev. H. Lindeman, pastor, bequeathed $2,500 to the orphans' home at Mars, Pa.; $2,500 for foreign missions, and $2,500 to her congregation.

—The Missouri Synod has assigned three graduates of its Colored Immanuel College, Greensboro, N. C., for negro mission work in the South—one each for the stations (new) at Spartanburg, S. C.; Richmond, Va., and Atlanta, Ga., and two graduates (white) of Concordia Seminary at St. Louis for the work among negroes in Wilmington, N. C.

—Rev. Hugo R. Erdmann, Johnstown, Pa., German secretary of the Pittsburgh Synod, associate editor of Der Deutsche Lutheraner and member of the Home Mission Board of the General Council, fell dead on the street in London, England, July 31.

—The twenty-second national convention of the Walther League was held July 19 to 22 in Cleveland, Ohio. The organization now embraces 192 local societies. Mr. O. Gotsch, of Elyria, Ohio, was elected president. The official organ of the Walther League elicited considerable discussion. The next convention will be held in Los Angeles, Cal., in 1915.

—Rev. J. A. W. Kirsch, of Buffalo, has accepted the call as director of Wagner College, Rochester.

Minneapolis.

—Rev. L. Franklin Gruber assumed charge of the Church of the Reformation at St. Paul on September 1st.

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Luther League Topics

(*Continued from page* 23.)

medicine, and in the common walks of life. We need a citizenship with the stamp of Christianity in its heart, not in its name only. The nobility of the ideal of that service to humanity that seeks to lift men up to higher planes of thought and living, give them better opportunities, help them to improve their position, and aid them in sickness and misfortune—the nobility of *this* ideal of service must be held up before the men and women who are preparing themselves for a place of activity in the world. Christian education does this. It emphasizes the nobility of the service mentioned, but it sets a higher ideal of service than the above which it teaches as a duty. Service as taught in accordance with Christ's precepts is made a privilege rather than a duty. This then is practical education, to prepare for true service, and this preparation requires considerable training. And as Christ is the greatest example of disinterested service and His teachings furnish the only correct principles on which such service must be based, it follows that full preparation must be based on a training that shall produce in the heart of the individual those same motives of love and sympathy for humanity that actuated and still actuate the Savior in his relations to mankind. Training that prepares the individual for such service is the most practical of all educations.

The Christian college stands for something higher in life than materialism. There is a temptation at the present time to make the dollar the measure of value of everything, even human conduct. The question "will it pay?" is applied all too often and then if no actual return is promised in dollars and cents, it is generally decided that "it will not pay," and consequently the particular act must not be done. Oh, what a low test to place upon action! Did Christ ask thus? Did He look for returns when He drove the money changers out of the temple? When we deal with social and political evils, do we not too often ask whether or not it will pay in actual dollars and cents to remove the evil? Did He consider personal gain when he willingly endured the suffering in Gethsemane and on the cross at Calvary? But present day conduct is too much concerned with the commercial value of human action. Some force is necessary to counteract this. Again we find the Christian college setting up and emphasizing ideals that are high and ennobling. Religious instruction and secular instruction are given first of all to develop the heart, then the head, and lastly the hand.

But the Christian College is necessary, too, as an instrument of the Church. Church activity would soon cease, were it not for the work of the Christian college. Here it must secure its recruits for the ministry, for the activities of the mission field, for the religious instruction of the youth, and for leadership in the congregation. No argument is necessary to prove that the Christian Church of tomorrow will be in accordance with the educational work of the Church of today.

The real purpose of higher education is to develop leaders—leaders in thought and leaders in action. So large a part of our people does not have an opportunity to secure the benefits of a higher education, that the position of those who do becomes a very important one in the eyes of the masses. The conditions that shall prevail must then of necessity be determined largely by the kind of leadership that is developed. Christian education as given by our Christian colleges seeks to produce leaders of true Christian culture, who possess noble Christian characters, and who are thoroughly prepared and equipped for the noblest and most unselfish service to humanity. It seeks to develop a leadership impelled by high and noble ideals of thinking and doing, a leadership loyal and devoted and loyal to their God. Christian education teaches true patriotism, by teaching the true relation between God and man and between God's authority and the authority of temporal government. The true Christian is the most loyal and the most patriotic citizen. Under Christian education the development of man's personality becomes more important than the development of the individual into a perfect machine. The ideals of noble thinking and feeling, and of devoted, unselfish service are made more prominent than the low, base motive of commercial interest. Christ is made the ideal instead of self, and faith in Him and devotion to His teachings are made the guide to conduct. May the time never come, when the Christian college shall be obliged to give up its field, but rather that its field of activity may become larger, to the advantage of the State, the Church, the home and the individual.

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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PENNSYLVANIA

Schuylkill District.

—The next convention of this District will be held in October at Valley View in the church of which Rev. E. P. Xander is pastor.

—Rev. Prof. Carl G. Weswig, of the United Norwegian Church Seminary, St. Anthony Park, St. Paul, Minn., has been elected editor of The United Lutheran in place of the Rev. G. T. Rygh, who has resigned to become an associate editor of The Lutheran Survey.

—Mrs. Harms, a widow of Golden, Ill., has bequeathed $7,500 in equal portions to the institution of the Joint Synod of Ohio at Mars, Pa., foreign missions in India and the church at Golden, Ill.

KANSAS

—During the Chautauqua held in July the Luther League of Emporia fitted up a tent, which had been donated by a member of the congregation. Financed and cared for by the League, it was used to good advantage. During the absence of the pastor the Luther League held their devotional services at the morning church hour, inviting the older members, thus acquainting them with the work of the Luther League.

Some time ago the members of the League held services in the Earlham schoolhouse.

—St. John's Luther League of Salina in a recent contest added forty-six new members. A hayrack ride to a little country park afforded the Leaguers a good time. A small charge was made for the ride, whereby $7 were added to the League treasury. Preparations have been made for a large Luther League rest tent at the Chautauqua.

NEBRASKA

—A Luther League was recently organized in our church at Falls City, Rev. J. Matheson, pastor.

CANADA

—St. Matthew's Luther League at Welland reports a successful social occasion under the title Clover Social, August 3. Trinity Luther League, Humberstone, paid a return visit to St. Matthew's League on this occasion. Music, both vocal and instrumental, was provided. Rev. Bieber, of St. Matthew's Church, presided, and speeches were made by Rev. Knauff and Rev. J. C. Kunzman, D.D., of Philadelphia.

Book Reviews

THE LUTHERAN THEOLOGICAL SEMINARY AT PHILADELPHIA. Fiftieth Anniversary, 1914. This is the annual catalogue of this school of the prophets. It is a worthy anniversary issue.

LOEHE SEED-GRAINS OF PRAYER. By Weller, Wartburg Publishing House, Studebaker Building, Chicago, Ill. 75c., $1.25 and $1.50. This is a manual for evangelical Christians by William Loehe, translated from the original German thirty-sixth edition, by Rev. H. A. Weller, of Orwigsburg, Pa., with an introduction by Rev. Dr. Henry E. Jacobs. "The prayers are gems of devotion gathered throughout all ages of the Christian Church, which have been brought together, arranged for use, and supplemented by one of the most devout and practical pastors and theologians whom our Church has produced." There are prayers for spiritual daily life, the Christian week, the Lord's Day, for each day in the week, the Church year, and other occasions. There is an index. For young people and persons in the transitional language period the book will be helpful.

Religious and Secular

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—The Augustana Synod treasurer, K. T. Anderson, reports the receipt of $300 from the estate of the late P. G. Wilberg, of Akron, Iowa. Of this sum $100 was willed to the Home Mission Board and $200 to the China mission.

—More than $10,000 has been paid in or subscribed to the $21,000 dormitory fund by the alumni of Roanoke College.

—Rev. P. A. Laury has been called to the presidency of the Lutheran Theological Seminary at Waterloo, Ontario, Canada.

—The first English Lutheran church edifice in Idaho was consecrated at Arrow, May 10 last.

Explanation of

The Common Service

in the form of questions and answers comprehensively and clearly given

With Appendices on Christian Hymnody and Liturgical Colors and a Glossary of Liturgical Terms

This book is the direct result of Luther League Devotional Study and has been prepared by a committee of Liturgical Scholars appointed by a District Luther League. It should be widely read and studied by all young and old Lutherans.

No question concerning our Services remains unanswered.

In the preparation of this Explanation the Standard sources have been consulted. Whatever seemed well adapted to explain the meaning and the connection of the several parts of the Service of the Church was freely used.

The book is 6¼ by 8½ inches, printed in red and black, the portions from the Church book being in red, while the Explanation portion is in black, on fine Oxford laid paper with wide margins. It is to be had in two styles of bindings.

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GENERAL COUNCIL PUBLICATION HOUSE
1522 Arch Street **Philadelphia, Pa.**

The Topics for 1915

BY THE REV. GEORGE H. SCHNUR, TOPICS SECRETARY.

WITH the coming Advent season, we enter into the twenty-first year of the Luther League Topics. Eighty numbers have been issued, filling up

TWO DECADES OF HISTORY.

We wonder how many persons there are who have been regular readers of the "Topics" all these twenty years? In some congregations several generations of Luther Leaguers have studied them for awhile and passed on into other and wider fields of activity in the congregation. While in other churches some of the very same workers are still active in the Luther League who helped to organize it twenty and twenty-five years ago.

But this leaflet is not so much to call attention to the past as to plan for

OUR NEXT YEAR'S STUDY.

In this schedule, adopted at Albany two years ago, you will find six topics for festival days; five devotional subjects for Lent; ten doctrinal subjects based on the Third Article of the Apostles' Creed; seven missionary themes (two of a general nature, one foreign, two home, two inner); six historical subjects (two biographs, one Reformation Day topic, and three of local interest); two themes on giving; three educational; three patriotic; two temperance; four sociological; and four miscellaneous, making a total of fifty-two subjects for the year.

A FAMOUS ANNIVERSARY

occurs this year. It is the five hundredth anniversary of the public burning of the martyr, John Huss. His martyrdom occurred July 6, 1415. What a coincidence that on Sunday, July 4, we celebrate our own civil and religious liberty for which John Huss so earnestly contended five hundred years ago! Be sure to arrange for a telling Fourth of July this year, entirely appropriate to Sunday on which it falls, when you will tell the story of the burning of John Huss and show its relation to our American liberty.

ESPECIAL ATTENTION

is also called to the three "local interest" historical topics which occur on third Sunday after Easter, the fourth and seventeenth weeks after Trinity. Chairmen of Devotional Committees must see that preparation for these local subjects is begun in good time, as they will require much more individual research than the ordinary topic. If the history of synods, congregations and leagues all over this country is studied and written in response to these Luther League Topics, the Luther League will have done the Church at large a splendid service in that one respect. Appoint your historians as soon as you read this and select persons who will get to work and do their full duty.

With kindly greetings to all our Luther Leaguers and hoping that you will all enjoy studying these Topics, the Topics Secretary places before you the following schedule:

Luther League Topics

ADVENT, 1914.

I. Nov. 29. Festival. *The Christian Year.* Luke 1:1-4.
II. Dec. 6. Historical. *The Swedish Lutheran Patriarch, Prof. Lars Paul Esbjörn (Founder of Augustana Seminary and Synod).* Luke 12:31-36.
III. Dec. 13. Beneficence. *"All Her Living,"* or *The Real Value of the Gift.* Luke 21:1-4.
IV. Dec. 20. Doctrinal. *The Holy Spirit (Art. III).* John 14:23-26.
Christmas. Dec. 27. *The Holy Child, A Sign.* Luke 2:12.

EPIPHANY, 1915.

New Year. Jan. 3. Festival. *Fruit Bearing Years.* Gen. 41:25-31.
I. Jan. 10. Missionary, Foreign. *What Christianity Has Done for the Heathen?* (social conditions). Isaiah 35:1-10.
II. Jan. 17. Missionary, Home. *The Missions of Your Own District Synod.* Luke 10:1-11.
III. Jan. 24. Missionary, Inner. *Woman's Ministry of Mercy.* Acts 9:36-42.
Septuagesima. Jan. 31. Historical. *Dr. Karl F. W. Walther—Patriarch of the Missouri Synod.* I Kings 18:36-40.
Sexagesima. Feb. 7. Sociological. *The Beauty and Joy of Service.* John 13:13-15.
Quinquagesima. Feb. 14. Doctrinal. *The Holy Christian Church (Art. III).* Matt. 16:13-20.

SECOND QUARTER.

LENT, 1915.

General theme: A Deeper Christian Life.
1. Feb. 21. Devotional. *The World's Sin Bearer.* John 1:29.
II. Feb. 28. Devotional. *The Righteousness that Exceeds.* Matt. 5:20.
III. Mar. 7. Devotional. *Keeping the Faith.* II Tim. 4:7.
IV. Mar. 14. Devotional. *The Inner Life.* Acts 23:21.
V. Mar. 21. Devotional. *Open Discipleship.* John 19:38-40.
Palm Sunday, Mar. 28. *The Testimony of the Multitude.* Matt. 21:11.

EASTER AND PENTECOST, 1915.

Easter, April 4. Festival. *The Angel's Message.* Matt. 28:5-7.
I. April 11. Missionary, General. *Christianity, World Wide.* Heb. 8:8-12.
II. April 18. Doctrinal. *Moral Inability (Art. III).* Eph. 2:1-10.
III. April 25. Historical. *History of Your Own District Synod.* Acts 15:1-21.
IV. May 2. Doctrinal. *The Spirit's Call (Art. III).* Acts 26:16-18.
V. May 9. Beneficence. *Not Owners, but Administrators.* Haggai 2:8; Luke 12:16-21.
Exaudi. May 16. Doctrinal. *The Means of Grace (Art. III).* I Cor. 15:1-10.
Whitsunday. May 23. Festival. *The Holy Spirit as Fire.* Acts 2:1-3.

THIRD QUARTER.

THE TRINITY SEASON, 1915.

Memorial Day. May 30. Patriotic. *God, Glorified in His Heroes.* Ex. 15:1-6.
I. June 6. Doctrinal. *"Born Again" (Art. III).* John 3:1-8.
II. June 13. Educational. *The Lutheran College and Its Support.* Micah 4:1-4.
III. June 20. Doctrinal. *Justification by Faith (Art. III).* Romans 1:16-17.
IV. June 27. (June 25, the 385th Anniversary of Augsburg Confession.) *History of Our Own Congregation.* Heb. 12:1-3.
Independence Day, July 4. Patriotic. *The Burning of John Huss and Modern Liberty.*
July 6, 1415 (The 500th Anniversary). Matt. 14:1-12.
VI. July 11. Sociological. *"The Root of All Evil."* I Tim. 6:10.
VII. July 18. Temperance. *Self Denial for the Sake of Others.* Rom. 14:15.
VIII. July 25. Practical. *The Christian Altar.* Dan. 9:3-19.
IX. Aug. 1. Practical. *Christian Home Life.* Deut. 6:6-7.
X. Aug. 8. Practical. *"Feeding on Ashes."* Isa. 44:20.
XI. Aug. 15. Sociological. *The Ethics of Commercialism.* Psalm 10.
XII. Aug. 22. Temperance. *Putting the Bottle to the Neighbor's Lips.* Hab. 2:15.
XIII. Aug. 29. *A Song Service.* Col. 3:16-17.

FOURTH QUARTER.

XIV. Sept. 5. Educational. *What Do Our Colleges Offer the Young People of the Church?* Psalm 119:9-16.
XV. Sept. 12. Missionary, Inner. *The Relief Committee at Work.* Romans 16:1-2.
XVI. Sept. 19. Doctrinal. *Growth in Grace (Sanctification).* II Pet. 3:17-18.
XVII. Sept. 26. Historical. *History of Your Own Luther League.* Deut. 6:1-9.
XVIII. Oct. 3. Doctrinal. *"The Resurrection of the Body."* I Cor. 15:20-26.
XIX. Oct. 10. Missionary, Home. *What Our Home Mission Fields Require?* II Cor. 8:16-24.
XX. Oct. 17. Sociological. *Christian Democracy, a Leaven.* Phil. 2:2-5.
XXI. Oct. 24. Educational. *Student Life in Lutheran Colleges (Self-help, etc.).* Prov. 4:23-27.
Reformation Day. Historical. *The Opened Bible.* Rev. 10:2.
XXIII. Nov. 7. Doctrinal. *"The Life Everlasting" (Art. III).* Luke 10:21-28.
XXIV. Nov. 14. Missionary, General. *"Holding Forth the Word of Life."* Phil. 2:12-18.
XXV. Nov. 21. Patriotic. *Prayer as a Factor in Public Affairs.* I Tim. 2:1-2.

HYMNS AND SONGS FOR THE SUNDAY SCHOOL. Compiled by Harold Lewars, The Lutheran Publication Society, Philadelphia. Boards, 35 cents, $30 per hundred; cloth, 45 cents, $40 per hundred. There is an order of service, chants, selections of Scripture for responsive reading and collects and prayers. There are hymns for opening and closing, for morning and evening, Reformation, Thanksgiving, national and other occasions. The appendix will prove of value to Church choirs and to Sunday schools for festival and anniversary occasions. The suggestions for the use of hymns and songs to the leader or superintendent is practical. After using this book awhile its merits will be self apparent to those who believe in other than rag time music for Sunday schools.

Paul the Apostle

Paul's call to be an apostle was miraculous. There was no blighting of his mental power or physical energy. Unconscious of the work God was setting before him, and its meaning in his own life, the infinite purpose of God could not have been accomplished in a man of disabled power of body or mind, and so the preparation of Paul for the Gentile ministry in his call to apostleship was simply a change of direction in his objective of life. Saul is the strict legalist, jealous for the dignity and integrity of the law. To the old man Saul salvation is by the law, and its infraction brings condemnation. But Paul is the free man of the gospel. To the new man Paul salvation is by grace, "for by grace are ye saved through faith, and that not of yourselves; it is the gift of God." The apostle has clearer vision than the persecutor. The end of his ministry shows him still the man of power. Even the thorn in the flesh was God's opportunity in this remarkable man.

Listen to the strain in II Tim. 4:6-8. Pagan Rome has not enervated the brave heart of the apostle. Are these words of the vanquished? How does the end come? How does the fight that had been no child's play affect him? The world has not conquered—the body vanquished indeed by the blow of the axe, but his soul is unsubdued and the influence of his life never subjugated. He is still under Christ the world's great preacher.

R. N. S.

Useful Hints for Junior Leaguers. Memorize each day some choice verse of the Bible, or a beautiful thought. Try each day to do some specially kind act to some one. Be on hand at the meetings of the League; for if you do not, others may, by your example, be led to stay away next time, because you have been away that time. Never do anything of which you will afterward be ashamed or that will mortify others. Take care of your books and always use them carefully and faithfully. Try to see something very beautiful each day.

—The Norwegian Old People's Home and Sanitarium at Story City, Iowa, was dedicated recently. Rev. O. P. Vangsness made the dedicatory address.

—A decision has been reached to begin Lutheran mission work in Halifax in the early fall. Rev. M. J. Bieber will have the work in charge.

Hymns That Thrill

A hymn that has in it the true spirit of devotion does not need the help of an acrobatic musical conductor to give you a thrill.

The life—and the throb—are in the hymn itself.

And such a hymn does not depend, either, upon the singing of a great crowd for its devotional effect.

Singing it in solitude will produce the devotional feeling, and strengthen the spirit life.

Put to this test the hymns in

The Luther League Hymnal

They are built of religious thought and pious feelings. Try them.

Send 60 cents for sample copy, with music

LUTHER LEAGUE REVIEW
P. O. Box 876 New York City

The September Juniors

JUNIOR DEPARTMENT EDITOR, REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

A September motto, Ephesians 6:6. As the servants Christ, doing the will of God from the heart.

"Dare to be noble, my nation, go fashion
Deeds that the angels record not with ruth
Wear on thy heart the white robe of compassion
Conquer thy foes by forbearance and truth."

—KATHERINE LEE BATES.

HINTS: *A picture study* may form a pleasant feature of a Junior devotional meeting. Take for example one of the Hofmann prints, say of the boy Jesus found in the Temple, and question all the salient points about it; such as the *age* of the doctors, the books, the garments, the position of Jesus in the *centre* of the picture, the brightness of His holy face. Then let the boys and girls try to tell *why* all these things have been brought into the scene as it is given. Any other scripture view will do as well.

All around us are parables in nature. Scarcely anything can be thought of which does not have some suggestion in it of a spiritual character. The flowers of the field, the birds of the air, the hard-hearted stone, the cruel tiger, the lazy muddy swine, the sneaking cat, the fruitful tree, the busy watch, the dutiful soldier on guard, etc., etc. Hundreds of illustrations are all around us throwing light upon the great central facts of Christ, His Cross and our spiritual life in His Service.

Cultivate regularity in attendance and service in the Junior League and you will find it bearing good fruit even to old age.

Proper prayer is the love of God pulsating from the heart, just as the true instruction of the young is like the inbreathing of pure air among the mountains.

Giving is one of the Christian virtues.

Only the very best books are good enough for our growing boys and girls.

Gossip is always dangerous to trifle with. "The tongue is a fire."

Missionary work is one of the ways, or rays, by which the light of the League shines forth into the world.

Refresh your room with pictures anew.

"The Master to a fig-tree came,
His followers at His side;
Hunger they felt, and food they sought
Alas! It was denied!

"For naught but leaves graced that fair tree,
No rich, ripe fruit it bore;
It withered at the Master's word,
Nor ever blossomed more.

"Along life's pathways oft are found
Trees, young and green and fair;
To outward eyes they promise much,
Yet naught but leaves they bear.

"Fair are those lives to gaze upon;
But Jesus looks within
Sees if the roots of grace are there
Or only seeds of sin.

"He seeks for fruit, and finding none
Condemns those souls to die;
For who so liveth not to Him
Can never dwell on high."

(Selected.)

Every month, like each sparkling gem in a King's crown has its own peculiar setting. September is the month of renewal, of reopening, of return to duty. Or it may be that those who have completed their courses at school are now just entering upon the actual business of life. O that they may be thoroughly furnished, unto all good works! O that they may renew their baptismal and confirmation vows and that they may continue in the love of Christ Jesus the only Saviour in all the world. And it may be that many a Junior of the years past will now pass up into the active work of the Luther League. This is as it is intended to be. To all these young people we would extend our parting wish as Juniors and the prayer that their greater labor for the Church in the future may be blessed indeed unto themselves and through them unto the congregation and the world at large.

Are not some of our good boys looking ahead to the time when they shall stand up as ministers, preach the gospel, and care for the souls of mankind?

—Mr. Henry J. Steele, a prominent member of St. John's Church, Easton, Pa., has received the Democratic nomination for Congress in a district where a nomination by that party is practically equivalent to election. Mr. Reuben Trach, a member of the same church, has received the nomination for the State legislature.